

Hadith Concerning Bathing the Dead: Its Implementation at PKU Muhammadiyah Hospital Yogyakarta

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Abstract

Bathing the corpse is one form of *farḍu kifāyah* in Islam. In Yogyakarta, the practice of bathing the corpse has been facilitated by one of them, PKU Muhammadiyah Hospital Yogyakarta. Due to the legality of the community institution, the author feels the need to examine the form of implementation (practice), basis, and validity of the evidence for bathing the corpse. This type of research is qualitative field research with interview, observation and documentation data collection techniques. Furthermore, to understand the meaning of the hadith, the researcher uses the methodology of understanding the hadith of Arifuddin Ahmad, with textual, intertextual and contextual interpretation methods. In this study, it was found that the practice of bathing the corpse at PKU Muhammadiyah Hospital Yogyakarta in its implementation begins with determining who will bathe the corpse, which begins with the intention, placing the corpse in a closed room and ending with maintaining the corpse's disgrace. In this case, there is a discrepancy between the text of the hadith and its implementation. Such as bathing a person who died from burning, in terms of braiding and the use of inconsistent wet cloth.

Keywords: *Bathing the Corpse, Guidance of the Prophet SAW, PKU Muhammadiyah Hospital Yogyakarta*

Introduction

Funeral is a definite thing, because every living creature will experience death. Death is a decree for all creatures on this earth without exception. Likewise with humans, it has been explained in the Qur'an, Surah al-Imrān verse 185 which reads:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul will taste death".¹

Remembering death can increase faith.² Knowing how to wash a dead body in Islam is a must for every Muslim. The law on handling corpses is *fardu kifayah*.³ The underlying postulates are:

حدثنا أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: " بَيْنَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرْفَةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ، قَالَ أَيُّوبُ: فَأَوْقَصْتُهُ - أَوْ قَالَ فَأَقْعَصْتُهُ - وَقَالَ عَمْرُو: فَوَقَصْتُهُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحِطُّوهُ، وَلَا تُخَمِّرُوا رَأْسَهُ، - قَالَ أَيُّوبُ - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا - وَقَالَ عَمْرُو - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ

"Has told us Abu Al-Rabi' Al-Zahrani, has told us Hammad, from Amr bin Dinar, and Ayub, from Sa'id bin Jubair, from Ibn Abbas Ra, he said: 'When a man performing wukuf at Arafah with Rasulullah Saw. Suddenly he fell from his camel - Ayyub said; fa'auqasathu, while amru says: fawaqasathu- until his neck is broken (and he dies instantly). Then the incident was conveyed to the Prophet SAW, so he said: 'Bathe him with water mixed with bidara leaves and cover him with two pieces of cloth and do not put perfume on him or cover his head,' said Ayub. 'Because Allah will resurrect him in the future on the Day of Judgment in a state of talbiyyah and Amru said because Allah will resurrect him later on the Day of Resurrection in a state of yulabbī (talbiyyah)".⁴

The last form of respect for the deceased is bathing, shrouding, praying, and burying.⁵ The author's research focuses on how to bathe the body at the Muhammadiyah People's Welfare Development Hospital in Yogyakarta.

The Muhammadiyah Yogyakarta Community Welfare Development Hospital or can be abbreviated as RS PKU Muhammadiyah Yogyakarta is one of the Muhammadiyah

¹Ministry of Religion, *Ministry of Religion Digital Qur'an* (Indonesia, 2023): 74.

² Imam Al-Qurṭhubi, *Encyclopedia of Remembering Death and the Last Day*. Jakarta, Indonesia: Pustaka Azam, (2004): 16.

³ KA Dalimunthe, 'Implementation of Fardhu Kifayah on the Body of a Fetus, A Comparative Study Between Shafi'i Fiqh and Hanbali Fiqh (2018): 1.

⁴ Abu Ahmad ibn Shuaib Al-Nasā'i 'Abdurahman, *Sunan Kubra* (Beirut: Muassasah ar-Risalah, 2001): 95.

⁵ Maftuhin, 'The Obligation to Take Care of the Body is the Heirs', *Ministry of Religion, Batang Regency* (2021): 7.

Health Service Institutions (AUMKES), has been recorded as the first and oldest health institution owned by the natives, ⁶has been a public servant in the health sector for more than 100 years (1 Century). RS PKU Muhammadiyah Yogyakarta carried out the management of corpses, initially in 1970 by Mrs. Romlah and continued by Mrs. Azariani Mujahidin in 2010 until now. ⁷The findings found by the author are in terms of maintaining the aurat of the corpse when being bathed which is not well maintained, the stomach of the corpse is not always massaged to remove the dirt, there are no exceptions in bathing the corpse such as in burned corpses and the corpse is not always braided.

RS PKU Muhammadiyah Yogyakarta also has quite a lot of people, both from Muhammadiyah members and others, RS PKU Muhammadiyah Yogyakarta also has a community of corpse burial. Because of its legality, the author feels that these widely taught things really need to be re-examined regarding the validity of the hadith that underlies its implementation, because if there is an error, it will make a mistake that is carried out in congregation and become a bad jariyah.

The author limits this research to the way of bathing the corpse according to Islam with the research location at PKU Muhammadiyah Hospital Yogyakarta, by analyzing whether the basis used is based on *ra'jih* (strong) evidence so that it can be practiced or otherwise. In this case, the author focuses on the implementation of its implementation against the main book of hadith. Therefore, the author raises the research title "Hadith About Bathing the Corpse: Its Implementation at PKU Muhammadiyah Hospital Yogyakarta".

In this research, the author uses a qualitative approach. According to Taylor and Bogdan in their book *Lexy J. Moeleong*, the qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. ⁸ After obtaining data that has been verified in the field of Hadith Science, conclusions are drawn that criticize or also validate the process of bathing the body carried out at the PKU Muhammadiyah Hospital in Yogyakarta.

⁶ Anardianto, 'One Century of PKU Muhammadiyah, a Strategic and Meaningful Milestone in the Journey of the Health of the People and the Nation', *Muhammadiyah.or.id* : 1-3.

⁷ Alfis Khoirul, 'This Mathematics Graduate Bathes Thousands of Bodies, His Life Story is Inspiring', *Zona Jogja Com*.

⁸ Ahmad et al. Fauzy, *Research Methodology*, ed. by Eka Safitri (Purwokerto, Indonesia: CV. Pena Persada, 2022): 13.

Definition of Bathing a Corpse

In the Big Indonesian Dictionary (KBBI) The word “memandikan” is defined as “cleaning the body (person, animal, etc.) by pouring or putting it in water”.⁹ While the word “jenazah” according to KBBI is defined as “corpse”. So, bathing the corpse can be defined as cleaning the body of the corpse with water and soap.

In Arabic, "bathing" is called *al-gasl* or *al-gusl* الغسل أو الغُسل which means the flow of water on something.¹⁰ According to scholars, the term bathing (*al-gasl*) is the practice of applying holy water to the entire body in a certain manner with its terms and conditions.¹¹ Bathing a corpse or in Arabic called *guslu al-Mayyit* (غُسلُ المَيِّتِ) is the process of bathing a corpse with certain terms and conditions. The obligation to bathe is determined based on what is stated in the book *Safīnah al-Najāh*, namely¹²:

“There are six things that require bathing, namely: inserting the head of the penis (male) into the vagina (female genitals), semen coming out, menstrual blood coming out, nifas blood coming out (blood that comes out after giving birth), giving birth, death”.

There are two pillars of bathing based on what is stated in the book *Safīnah al-Najāh*, namely¹³: *There are two obligations in taking a mandatory bath, namely: intention, spreading the water evenly over all parts of the body perfectly.* So, bathing a corpse can be interpreted as an obligation to cleanse the corpse's body from dirt and impurities using water that is pure and purifying.

Implementation of Bathing the Corpse

The guidelines for Muslims in carrying out various forms of muamalah are the Qur'an and the Hadith, the hadith has a function as a reinforcement (*taqid*) of what is brought by the Qur'an and as an explanation (*tabyin*) of what is contained in the

⁹ Deddy Mulyana, *Qualitative Research Methodology: New Paradigm for Communication Science and Other Social Sciences* (PT Remaja Rosdakarya, 2004): 160.

¹⁰ Mahmud Yunus, *Arabic-Indonesian Dictionary / Mahmud Yunus* (2015): 24.

¹¹ Hariman Surya Siregar, *Jurisprudence of Worship*, ed. by Miftahul Fikri (Bogor: Arabasta Media, 2023): 65.

¹² Salim bin Sumair Al-Hadhrani, *Buku Safīnah Al-Najāh* (Beirut: al-Maktabah, 2009): 20.

¹³ Al-Hadrami Salim bin Samir, *Translation of Matn Safīnah Al-Najāh Fii Uṣhul Dī Ni Wa Al-Fiqh*, (2011): 20.

Qur'an.¹⁴ The implementation of bathing the body according to the hadith at the PKU Muhammadiyah Hospital in Yogyakarta can be understood in three ways, namely: Textual Interpretation, Intertextual Interpretation and Contextual Interpretation, the application of which is explained in the following table:

Table 1: Description of Implementation of Body Bathing

No	Description	Location Hadith	Understood In general	Its application
1.	Corpse Washer	HR. Dārūquthnī : <i>Sunan al-Dārūquthnī</i> No. 1851. ¹⁵	Contextual Interpretation	- A person who is certified in training. - Members of Bina Ruhani who were on duty that day.
2.	Intention	HR. Bukhārī No.1 was validated by Imam Bukhārī in <i>Ṣaḥīḥ al-Bukhārī</i> . ¹⁶	Intertextual Interpretation	- Intend in your heart.
3.	The body is in a closed place	HR. Muslim No.338 was validated by Imam Muslim in the book <i>Ṣaḥīḥ Muslim</i> . ¹⁷	Textual and contextual interpretation	- The body is completely placed in a closed place - Previously satire, now in the room, seen from the perspective of its benefits .

¹⁴ Moh. Turmudi, 'Al-Sunah: A Study of Its Position and Function as a Source of Law', *Journal of Islamic Thought*, 27.1 (2017): 1.

¹⁵ Hasan Ali ibn Amr al-Dārūquthnī, *Sunan Al-Dārūquthnī*, 2 ed. (Beirut: Muassasah al-Risālah, 2004): 447.

¹⁶ Muhammad bin Ismail bin Ibrahim Al-Bukhārī, *Saḥīḥ Al-Bukhārī*, 1 ed. (Beirut: Dār Thouq al-Najah, 2006): 6.

¹⁷ Muslim bin al-Hajjāj Al-Naisabūri, *Ṣaḥīḥ Muslim*, 1 ed. (Beirut: Issa al-Bab al-Mahli press, 1955) : 266.

4.	Using gloves	HR.Muslim No.338 was validated by Imam Muslim in the book <i>Ṣaḥīḥ Muslim</i> . ¹⁸	Contextual Interpretation	- The covering cloth is replaced with gloves so as not to touch the body directly.
5.	Cleaning corpse waste (anus, qubul, nose, massaging the stomach)	HR. Muslim No.338 was validated by Imam Muslim in the book <i>Ṣaḥīḥ Muslim</i> . ¹⁹	Textual Interpretation	- The corpse's stomach is massaged to remove the dirt inside (conditional).
6.	Washing the right side of the body and the ablution area	HR. Bukhārī No.1255 validates Imam Bukhārī in <i>Ṣaḥīḥ al-Bukhārī</i> . ²⁰	Textual Interpretation	- The body of the corpse is doused with water from the right side and the members perform ablution.
7.	Wash the entire body of the corpse with an odd number mixed with bidara leaves	HR. Bukhārī No.1263 was validated by Imam Bukhārī in <i>Ṣaḥīḥ al-Bukhārī</i> . ²¹	Contextual Interpretation	- Viewed from the purpose. If with a ladle then, pour it with an odd number, if with a hose then, stop when it feels clean. - Bidara leaves can be replaced with soap and perfume.

¹⁸*Ibid.*

¹⁹*Ibid.*

²⁰Muhammad bin Ismā'il al-Bukhārī., *Ṣaḥīḥ Al-Bukhārī...*, 2 ed, 74.

²¹ *Ibid.* , 2 ed, 75.

8.	Lastly, sprinkle with camphor solution.	HR. Muslim No.939 was authenticated by Imam Muslim in the book <i>Ṣaḥīḥ Muslim</i> . ²²	Textual Interpretation	- Sprinkle with camphor solution only once at the end, not in every water.
9.	The body is dried with a towel	HR. Muslim No.941 was authenticated by Imam Muslim in the book <i>Ṣaḥīḥ Muslims</i> . ²³	Textual Interpretation	- Dry with a towel.
10.	The female corpse was braided into three	HR. Bukhārī No.1263 was validated by Imam Bukhārī in <i>Ṣaḥīḥ al-Bukhārī</i> . ²⁴	Contextual Interpretation	- Not always braided, mostly tied up or combed back
11.	Keeping the disgrace on his body a secret	HR. al-Tabrani No. 929 was propagated by al-Bani in the book <i>Daif al-Tarhib wa al-Tarhib al-Mun Ziri</i> . ²⁵	Interpretation Textual	- It is forbidden to tell stories about the disgrace of the corpse, strange events and the like.

From the table above, it is explained that the mechanism of bathing the body according to the Sunnah of the Prophet SAW can be understood textually and contextually on average so that it makes it easier to implement or facilitate its

²² Muslim ibn al-Hajjāj al-Naisabūri ., *Ṣaḥīḥ Muslim*, 2 ed, 646.

²³ Muslim ibn al-Hajjāj al-Naisaburi. , *Ṣaḥīḥ Muslim*, 2 ed, 650.

²⁴ Muhammad ibn Isma'īl al-Bukhārī, *Shahīḥ al-Bukhārī*, 2 ed, 75.

²⁵ Abu Qasim al-Thabranī, *al-Mū'jam al-Kabīr*, 1 ed. (Cairo: Maktabah Ibn Taimiyah, 1994): 315.

implementation in the practice of bathing the body carried out at the PKU Muhammadiyah Hospital in Yogyakarta. **First**, the hadith about who has the right to bathe the body, which was narrated by 'abdu al-Baqi in the book Sunan ad-Dārūquthnī chapter Aṣala'ti ala al-qibari hadith number 1851 can be said to be carried out well. because, in practice, researchers witnessed that those who were obliged to bathe the body at the PKU Muhammadiyah Hospital in Yogyakarta were officers who had knowledge in the field of bathing the body and got a schedule on that day.

Second, the hadith about having an intention narrated by Humaidi in the book of *Ṣaḥīḥ al-Bukhārī* in the chapter of *Muqaddimah* number hadith 1. Having an intention is one of the pillars in bathing a corpse which is considered sunnah, because whatever good deeds a servant does are judged to depend on what is intended, so intention is important to be carried out in the practice of bathing a corpse when about to bathe a corpse. PKU Muhammadiyah Hospital Yogyakarta practices the intention to bathe a corpse by saying the intention in the heart (not spoken), so in the practice of having an intention which is one of the pillars of bathing a corpse has been carried out.²⁶ **Third**, the hadith about placing the corpse in a closed place, narrated by Abu Bakar Ra which is found in the book of Sahih Muslim chapter *Taḥrīm an-Nazar ila Aurāh* number hadith 338 which in practice washing the corpse in a closed room has been carried out at the PKU Muhammadiyah Hospital in Yogyakarta, proven by the existence of a special room for washing the corpse, as in the following picture:



Figure 1: Corpse bathing room

²⁶ Tawakal Akbar Darajat, *The Practice of Bathing Corpses Held at PKU Muh Hospital, Yogyakarta*.

Judging from the picture above, it can be concluded that in terms of placing the body in a closed place, the aim has been implemented so that the body's private parts are not seen by the public. However, in the implementation in the room, the body's private parts are not well maintained, because the officers are inconsistent in using wet cloth to cover the body's private parts.

Fourth, the hadith about using gloves when bathing which was narrated by Abu Bakar Ra which is in the book of *Sahih Muslim* chapter *Tahrim al-Nazar ila 'Aurāt* hadith number 338. In practice, at the PKU Muhammadiyah Hospital in Yogyakarta, the use of gloves has been implemented when bathing the body, this can be seen from the existence of regulations and the availability of gloves for bathing the body.

Fifth, the hadith regarding the practice of cleaning the nose, ears, anus, *qubul* and massaging the stomach of a corpse in the Book of *Safinah al-Najāh* the work of Salim bin Sumair al-Hadrami in its implementation is reviewed in terms of its intent and purpose. Massaging the stomach of the corpse aims to remove impurities from its stomach, has been implemented. **Sixth**, the hadith about prioritizing washing the ablution members and starting from the right side of the corpse's body, narrated by 'Ali bin Abdillah in the book of *Ṣaḥīḥ al-Bukhārī* chapter *Yabda' bi āmin al-mayyit* hadith number 1255 explains that starting from the right and ablution members, in practice has been implemented well.

Seventh, the hadith about washing the corpse with odd numbers narrated by Musadad in the book of *Ṣaḥīḥ al-Bukhārī* chapter *Yulqā ṣa'ar al-mar'ah khalfahā* hadith number 1263 is explained explicitly, namely with odd numbers. It can be concluded that the implementation of using a ladle with an odd number is not carried out textually but is carried out contextually with the same goal so that the body is clean from dirt and filth, so this is not a problem in the researcher's research.

Eighth, the hadith about the last order of rinsing, doused with camphor solution or sandalwood powder narrated by Yahya bin Yahya which is found in the book *Ṣaḥīḥ Muslim* chapter *fī gasl al-mayyit* hadith number 939 with the intention that the body does not rot easily and emits a strong odor is carried out. **Ninth**, the hadith recommends that after the body is bathed, it is then dried with a towel which is narrated by Ali bin Hajar which is found in the book *Ṣaḥīḥ Muslim* hadith number 941 has been carried out.

Tenth, the hadith about the recommendation to braid three for female corpses is narrated by Musaddad in the book of *Ṣaḥ ṭḥ Bukhārī* chapter *Yulqa ṣa'aru al-mar āti khalfah ā* hadith number 1263. In the implementation of the practice of braiding the hair of the corpse into three for female corpses, it has been carried out, but it is not always applied at the PKU Muhammadiyah Hospital in Yogyakarta .

Eleventh, the hadith about the obligation of the person who bathes the body to keep secret the blemishes on the body of the corpse narrated by H ārun bin Malul āl-Baṣ ' ri in the book *Al-Mū'jam al-Kabīr aṭ-Ṭabrānī* hadith number 929. In the implementation of the practice of bathing the body related to the person who bathes the body is obliged to keep secret the blemishes seen when bathing, it has been implemented at the PKU Muhammadiyah Hospital in Yogyakarta because the person who bathes has a work commitment that has written regulations in carrying out his work, one of which is in terms of keeping secret the blemishes of the body and the personal data of the body.

Conclusion

The conclusion of the implementation of the hadith of bathing the corpse at the PKU Muhammadiyah Hospital in Yogyakarta can be categorized as follows: *First*, Its implementation is in accordance with the text of the hadith, namely in terms of intention, washing the body parts from the right side, cleaning the holes of the corpse, ending with pouring camphor solution, maintaining the shame of the corpse and using a towel. *Second*, the implementation is different from the text of the hadith, namely it is stated in the hadith that the use of satire cloth is recommended in its application using a special room, the text of the hadith mentions using a lining cloth in its implementation using gloves and personal protective equipment (PPE), in the text of the hadith it is stated that the recommendation to pour the corpse with odd numbers in its implementation the officer uses a water hose so that it cannot count the odd and even numbers and the corpse that has burns is still bathed. *Third*, there is a hadith but it is not done, namely in terms of massaging the corpse's stomach because this is only done if the corpse looks dirty, in terms of using corpse wetness that is inconsistent in its use and the majority of corpses are not handled braided, only tied one or only combed back. *Fourth*, there is no hadith but it is done, namely in the requirement for the person

bathing the corpse to have a certificate of the corpse's rukti which in ancient times did not have this provision and in the practice of using a water heater to relax the body of the corpse that is already stiff, these things were found by researchers during interviews and observations in the field.

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